A COMFORTA-
ble Sermon of Fayth, in
temptations and afflictions.

Preached at Saint Botulphes without Aldersgate in London, the. xv. of Februarie. 1573. By Maister VVilliam Fulke, Doctor of Diuinitie.

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1. IOHN. 5. 4

¶ Al that is borne of God, ouercometh the world: and this is the victorye that ouercommeth the world, euen our fayth.

(*)

Imprinted at London by **John Charlwood**, dwelling in Barbican, at the signe of the halfe Eagle and Key. 1578.

(.˙.)

To the right worshipfull and godlie Gentlewoman Maistres Mary Harrys Wyddow.

(‡)

I Haue alwaies liked wel (as you know) the plaine dealing of our friende Maister Fulke with the Scriptures of God, which is so much the more commendable in him, as hee is better able to make a shewe in the perswasible wordes of mans wisedome, if he were disposed. For although he be ignorant of no kinde of learning, by which a man might set foorth him selfe vnto the world, and vnderstandeth more straunge languages thē a great number of our brethren: yet when he sheweth the testimony of God, he taketh not vpon hym to know any thing as saint Paule sayth, but Iesus Christ, and him crucified. For by this foolyshnesse of preachinge the wysedome, power, and goodnes of God appeareth greatest, and woorketh most effectu-

ally in them that are the children of God. And therfore I maruaile not, if you which haue hearde him and others that vſe the ſame ſimplicitie in teaching, doo couet to heare them ſtill, where as many are more deſirous of variety to delight their itching eares, then carefull of ſounde doctrine, to conuert their fynfull hartes. But where as you were not only content to haue heard this Sermon preached once at Saynt Botulphes without Alderſgate in London, but that you dyd inſtauntly deſire to haue the copie thereof, that you might reade it often: As it was godly for you to require it, ſo it was harde for me to obtaine it. For our friende wyll ſooner bee intreated to preach tenne Sermons, then to wryte one. Neuertheleſſe at the length by many perſwaſions, hee was ouercome to put it in wryting, ſo that I got the copy out of hys handes, which nowe I ſend vnto you, not doubting but you wyll vſe it, both to the renuing of your own remembraunce, and

to the profit of many others.

I neede not to adde any commendation of the matter, especiallie to you which knoweth it, and as to any others, I wyshe them fyrste to reade it, and then to iudge of it, as they shall finde it. Thus I commytte you to God.

(.*.)

Yours to commaunde in the Lorde. I. Y.

¶ A Sermon preached in S. Botulphes Churche without Aldersgate in London, the. 15. day of Febuary. 1573. by Maister Wylliam Fulke, Doctor of Diuinitie.

Math. 15. 21.

¶ And Iesus departing from thence, went aside into the partes of Tyre and Sydon. 22. And behold a certaine woman which was a Cananite, comming out of those quarters, cryed out vnto him saying: Haue mercie vpon mee Lord, thou sonne of Dauid, my daughter is pitiously tormented with a Diuell. 23. But he aunswered hir not a worde. And his Disciples came vnto him, and besought him, saying: Sende hir away, for she cryeth after vs. 24. But he aunswered and sayd, I was not sent but to the lost sheepe of the house of Israel. 25. Then she came and worshipped him, saying: Lorde helpe me. 26. But he aunswered, It is not good to take the childrens breade, and to cast it to Dogges. 27. But she sayde: True Lorde, but yet the dogges eate of the crooms that fall from their Lordes Table. 28. Then Iesus aunswered and sayd vnto hir: O woman great is thy faith: Be it vnto thee as thou wilt. And hir daughter was healed from the same howre.

This

¶ A comfortable Sermon of fayth,

This part of scripture, (belonged in our sauiour Christ) declareth how our sauiour Christ began to shew some bright beames of his grace vnto the Gentyls. For although the full time were not yet come, that he should shew him selfe openly vnto the whole worlde, yet by this and such like examples he would geue some foretaste of his goodnes, which afterward should be offered vniuersally. Euen as the Sun before it ascende in the Morning aboue the vpper face of the earth where we dwell, yet casteth vp some beames of hys lyght, whereby we know that he shal shortly arise: so our sauiour Christ, by stretching forth some fruit of hys grace vnto ỳ Heathen would geue good hope of that common mercye, which shortly afterward was exhibited both to the Iewes and the Gentils indifferētly. Which thing is both profitable and comfortable for vs that are of the Gentils to consider that we may know by what meanes & degrees the Gospel which is the power of God to saluatiō, was brought vnto vs.

Ther is also set forth in this Gospel a wonderfull commendation of a most strong & inuincible faith in a woman that was a Cananite, to set forth the great infidelitye & ingratitude of the Iewes, ỳ were the chosen people of God: ỳ by comparyng them together, we

might

might vnderstād how iustly the Iewes were depriued of the promised redemption, which so disdainfully reiected it beyng offered, that the Heathen so willingly embraced whē they heard of it. Which thing also we may note in the occasion of his departure out of the lande of Iewrie, into the partes of Tyre & Sidon, which the Euangelist discribeth to be this, in ỹ beginning of this chapter. The Scribes & Pharisees that came frō Ierusalem, picked a quarel against him, because his Disciples did eate wt vnwashed handes, wherby they transgressed the tradition of the Elders: our sauiour Christ in defēce of his disciples, chargeth ỹ Scribes & Pharisees which wer so zealous to mayntaine their owne ceremonies, ỹ they were careles to breake the cōmaundement of God. And so it cōmeth to passe alwayes, that they which are most earnest in vpholding and defending traditions & ceremonies inuented by man, are most forgetful in kæping the cōmaundementes of God. But this is the iust iudgemēt of God against those that inuent a new worship of their own braine: That first they læse their labour, that so sæke to please God: & secondly, that they are depriued of all right vnderstanding, because they haue presomed to be wyser then God. And therfore our sauiour Christ confuted them by the testimo-

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nye of Esay, wher God complaineth that the hipzotical people came neare vnto him with their mouth, & honoured him with their lyps, but their hart was far frō him: And in vaine do they worship me (sayth God) whyle they teach doctrines that are the precepts of men. Therfore I wil againe do a merueious work in this people euen a merueious work and a wonder: for the wisedome of their wyse men shal perish, and the vnderstanding of the prudent men shalbe hyd. And as the same Prophet threatneth in another place: Their eies shalbe blynded that they shall not see, their eares stopped that they shall not heare, their harts made grosse ý they shall not vnderstād, least they see with their eyes, and vnderstand with their hartes and be conuerted, and God should heale them. This got the hye Priests, Scribes & Pharises by multiplying their ceremonies, & namely ablutions and washings. It is true that God in the law cōmaunded diuers ablutions & washings, which did rather testify their vncleanes, thē purge away their filthines: but they had added many others, as washing of cups & cruises, dishes & platters, brasen vessels and tables, & often washing of their hands before they did eate, & especially if they had come from the market, they myght not eate before they had washed their hands, which

Esay. 29

Esay. 9

Leuit. 15. Num. 19.

Mark. 7.

which thinges they obserued not as ciuyl cu-
stomes, partaining to bodely cleanlynes, but
as religious ceremonies belōging to inward
holynes: and therfore our sauiour Christ doth
so sharply reproue them. And least the simple
mindes of his Disciples & other the good trac-
table people should haue any more scruple of
conscience in such vaine outward obseruati-
ons, he declareth that true holynes consisteth
in no such matter: For that which entreth in
to the mouth, defileth not the man, but those
thynges that come out of the mouth, are they
which defile a man. For such meates as are
receiued into the mouth, they are caryed into
the stomacke, and from thence are cast into
the draught, so þ they come not nere the soule
and spirit of man: but those things that come
out of the mouth (as euil deuises, whordoms,
adulteries, murthers, theft, slaunders, false-
witnes bearing, blasphemies, and such other)
they come from the hart & soule of man, and
therefore they polute a man inwards. Wher-
fore when the proud & disdainful Scribes and
Pharises were offended with his wordes, he
willed his Disciples to let thē alone as blind
guids of the blind, & he himself departed from
them into the coasts of Tyre and Sidon. His
purpose was according to the wil of his man-
hood, as S. Mark declareth, to haue bene secret,
Mark 7

and

and not openly knowen. For although he was appointed of God to be the light of ỳ Gentils, and the glory of his people Israel: yet for as much as the due tyme was not yet come in which he shuld be shewed to ỳ Gentils before the resurrection, he was contēt in the person of the Mediator to kepe him self within the boūdes of his calling: But he could not be hid altogether, because God had appointed this woman of Canaan to fynde him out, which thing from Christ by his diuine knowledge could not be hidden. And here the wonderfull secret of Gods iudgement is to be considered: while he walked openly in the land of Jewry amongest the chosen people to whom he was promised, & allured al men to come vnto him, he findeth but few (in comparison of the multitude ỳ withstod him) which regarded to be partakers of his grace which he offered: But so sone as he steppeth out of Jewry among the Gentiles, desiryng not to be knowen, he is found out by a woman, which in a maner compelleth him to bestow his grace vpon her when he denieth it. The circumstances being weighed & compared with them from whom he came, doth set forth their blockish blindnes and also meruelously cōmend her inuincible faith. They were wise men, she was a simple woman: They were learned, she was ignorant: Luke. Mark 8

rant: they were Iewes, she was a Gentile: they were of the blessed sæde of Abraham, she was of the cursled race of Canaan: they were of the chosen people of Israel, she was of the excommunicate & rastout people of the Cananites: they wer brought vp in the knowledge of God & his lawes, euen from their infancy, she was brought vp in the superstitiõs of idolatry: they were Doctors & teachers of Gods people, she had but smal knowledge, as one ỳ was an Heathen womã, and therfore might not come into the congregation where Gods people were taught. Yet they reiected Christ when he was offered, she folowed Christ whẽ he departed from her: They were Infidels, she was faithfull and endued with such faith as might be a shame to al the Israelites that began so long before her, & yet wer left so far behind her. For of her it might be said which our sauiour Christ speaketh of the faith of the Centurion: Verely I haue not foũd such faith in Israel. The Centurion was an Heathen man, a Romane, a man of warre that came to subdue ỳ slauish nation of ỳ Iewes, yet God gaue him so great fayth, that he excelled euen the Israelites them selues. And surely if the circumstances of this poore womans faith be considered, it shall appeare far more excellent then hys. And especially if we beholde wyth

Math. 8

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what bitter temptatiõs her faith was examined and tryed, we shall playnly confesse how far it passed: for her faith was tried vnto the vttermost. And first with great and extreame aduersitie: for her Daughter was miserably tormented wyth a Deuyll.

O God Lord what a temptacion was thys to her that was of the cursed stocke of the Cananites, which Gods people were commaunded vtterly to destroy, & to make no leag or couenant with them: then hauing newly forsake the religion of her forefathers & people wher she lyued, & lately receiued the religion of the Iewes? What a great temptation (I say) was it to her, that her daughter should be possessed with the Deuil? She might either haue thought that she had made an euil chaunge of her old religion, to be thus welcomed by the Deuil into a new religion: Or els, that God the author of this religion, would not accept her to be one of his worshippers, being a cursed Cananite, & therfore suffered the deuyl to haue such power over her daughter, as ỳ he did wholy possesse her, and miserably torment her. For of al aduersities that can be laid vpõ a man or a woman this goeth nerest, to make them think they are out of the fauour of God, to behold that they are geuen over as it were a pray into the Deuils possessiõ. The losse of

childzen

childzen is one of the greatest griefs that can befal to louing Parents, but the death of childzen may be counted an exceding great benefit, in comparison of this, to sæ them possessed and tozne in pæces with Diuels. They that are dead, are out of payne, but they that are thus possessed, sæme to be in paines of hell, euen while they lyue. What might this powre woman think otherwise in this case: but that she had hell in her own house, when she had the Deuil tozmenting her daughter at home, whom she loued best in the wozld.

We sæ therfozе how she was tried, first by this temptacion: And experience teacheth vs how many are offended & driuen backe with much lesse temptacion then this. Foz if aduersity oz affliction folow their new conuersion, they ware weary of their profession, & wish again foz the mery wozld which they enioyed, and the pleasant life which they passed in idolatry, superstition, and ignozance of God: oz els through infirmity and weaknes of faith, they thinke that they are out of the fauour of God, that sendeth them such troubles: which were wont to lyue in quiet. But this powre woman neither myslike her profession, noz mistrusteth Gods mercye foz this most grieuous temptacion: But contrarywise by force of faith ouercõmeth all difficulties. Foz wher

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as she was a Gentile, or as S. Marke calleth her a Greeke, which in the phrase of the scripture is all one, and that which is more, a Cananite, whose auncestors being driuen out of the land of promise, fled into Syrophœnicia, which country next adioyneth vnto Iewry: yet yet al this did not let her, but that she was perswaded that the Messias of the Iewes pertained also vnto her. And therefore vpon assurance of this faith, she is bold to come vnto Christ, and to make humble request vnto him for the relefe of her misery. Mark. 7

But for asmuch as Christ had not yet preached among the Gentiles, & moreouer had expresly cõmanded his Apostels that they shuld not go into the way of the Gentiles, no not so much as into the Cities of the Samaritans, which partly professed ỹ religiõ of the Iewes: it may be marueiled vpon what confidẽce she came so boldly to our sauiour Christ, & so importunately desired grace of him, ỹ she would baue no nay, vntyll she obtayned her request: We must nedes acknowledge, ỹ as she was instructed in the law of God, so she toke hold of ỹ general promises of God set forth in the law and the Prophets, & in the Psalmes, on which her faith was so lyuely grounded, that nothing in the world was able to remoue her from it. For as ỹ hope of the promised redẽption Math. 10 Luk. 24

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tion was openly talked of among the Iewes, so the promises of God concerning Christ their Redeemer were commonly knowen among them, as: That all nations of the world should be blessed in him: That whosoeuer calleth vpon the name of the Lord, shal be saued: That he shal deliuer the pore when he crieth, the needy also, and him that hath no help: He shal be merciful to the poore & needy, & shal preserue the soules of the poore: He shall redeeme their soules from deceit & violence, and deare shall their bloud be in his sight: That he that putteth his trust in him, shall not be confounded. Upon these and such lyke generall promises of God, contained in the old Testamēt, her faith was builded & founded so stedfastly, that no storme of temptation was able to ouerthrow it. Which thing is very necessary for vs to consider, that when our fayth shalbe tried & examined, as this womās was, we may know how to withstand all the assaultes of most grieuous temptations, as she did. That the trial of our faith, which is much more precious then gold ẏ perisheth (though it be tryed by fire) myght be found vnto our prayse, honor & glory at the appearing of our Lorde Iesus Christ. Let vs therefore make much of the generall promises of God, let vs willingly embrace thē, diligently wey them,

Genes. 12. and. 8. and. 12.

Ioel 2

Psal. 72.

Esay. 28.

1. Pet. 1.

and

and dayly remẽber them: For in thẽ our fayth being grounded, it shal stand like a most sure bulwark and invincible fortres against any thing ỹ shal assault our everlasting saluatiõ.

Upon this bolones and confidence this wretched woman commeth vnto Christ. For thus her fayth concludeth: Seyng al nations of the world shalbe blessed in him, the very Cananites are not excluded. For although the Cananites were once cursed of God aboue all other nations, yet by this blessed sæde al curse should be taken away, seing he is not restrained to one nation more then another, but is the common blessing vnto al nations. And seing he shall heare the powre that cry vnto him, & succour the nædy that hath none other helper, he must heare me also beiug so powre a creature & helples that crieth vnto him. And for asmuch as whosoeuer putteth his trust in him, shall not be confounded, he cannot refuse my humble request, ỹ repose my whole trust and confidence in him. Therefore she is bold with open mouth to cry out vnto him: O lord thou sonne of Dauid, haue mercy vpon me.

These words are diligently to be considered: first that through confidence of fayth, although he do not call vnto her, yet she cryeth after him. And the vehemency of her request is expressed by the word of crying, ỹ she doth

not speake vnto him, but with opē mouth she
crieth vnto him. For a strong faith sendeth
forth earnest requestes, as a feble faith vtte-
reth cold & formall prayers. And concerning
the forme of hir petition, it declareth that hir
faith was not a conceiued fantesy of hir own
braine, but an assured perswasion out of the
word of God. For seing ỳ Messias was pro-
mised to be the sonne of Dauid, & that all feli-
city was promised in the kingdom of Dauid,
according to the holy Oracles of God, she cal-
leth Christ the sonne of Dauid. For she had
2.Sam.17 learned ỳ God sayde of Messias, figured in the
person of Salomon, which was the sonne of
1.Cro.22 Dauid: I wyll be his father, and he shall be my
sonne. She had heard the prophecy of Esay, ỳ
Esay.11 God promised that out of the olde wythered
stump of Isay ỳ father of Dauid, a rod should
come forth, & a graffe should grow out of his
rootes: the spirit of ỳ Lord shal rest vpon him:
the spirite of knowledge & vnderstanding, &c.
And that which Jeremy wryteth of the righ-
teous braunch that God would rayse vp vnto
Iere.23 Dauid, which king should raigne and execute
and.33 iudgement, whose name should be, The Lord
our righteousnes: Upon these or such like pla-
ces of Scripture hir fayth was grounded, by
which she had learned to cal him the sonne of
Dauid. Wherby she declared ỳ she acknow-

ledged

ledged him to be the same which was descri-
bed & set forth in the scriptures, & that she lo-
ked to obtain at his hands those things which
were promised of him in the scriptures. In
which it was promised that he should heare ỹ
crie of the poore when they made their hũble
supplication to him: that he should succor the
afflicted, who had none to helpe them: that he
should take vpon him all our infirmities, and
beare all our diseases: that he shoulde preach
sight to the blynde, lyms to the lame, lyfe to
the dead, & deliverance to al that are afflicted.

Esay.22

Math.8
Luke.4
Math.11

This request of hirs therefore, being in the
compasse of those thinges which were promi-
sed to be graunted by him, she is bold to call &
crie vnto him, saying: O Lord, thou sonne of
Dauid, haue mercy vpon me, my daughter is
miserably tormented with a diuel. And note ỹ
she desyreth him to bee mercifull vnto hir,
where as hir sute chiefly cõcerned hir daugh-
ter. For not onely the naturall lone of hir
daughter made hir to accoumpt ỹ miseries of
hir childe to be hir owne griefe, but also shee
acknowledgeth that God in plaguing of hir
daughter, plagueth the mother also, & therfore
she desireth Christ to haue mercy, pity & com-
passion of hir selfe as wel as of hir daughter.
And further, note ỹ she challengeth nothing
by desert, merit, or worthynesse, but onely of

A comfortable Sermon of fayth,
mercy, pity, and compassion, saying: Haue
mercy vpon me Lord, thou sonne of Dauid.

Hetherto ye haue heard how her faith was firmly fastned vpon the promises of God, and that she endured ỳ trial of a mighty & strong temptation, her daughter being possessed with the Deuill, which was so far of that it could ouerthrowe her fayth, that rather it was an occasion wherby her faith was shewed to be most inuincible, & set forth for one of the chefest examples of the greatest fayth that euer was in the world. But there remain yet more greuous temptacions, wherby her faith was ten times more vehemently assaulted then euer it was before. For it foloweth in ỳ text: And he answered her not a word. This was a maruelous sore temptacion, that he in whom her whole trust was reposed, is so far from graunting her peticion, that he semeth to disdayne to make answer to her request. That he which calleth & alureth vnto him al other, refuseth so much as to speake to her. That he which offereth his helpe to them that seke it not, wyll not heare her humble sute that doth so earnestly craue it. What might she thinke but that all her labour was lost, all her hope was in vaine, & all that euer she heard of him was vntrue. Is this he that is so curteous & gentle to all them that require his helpe? Is

this

this he that made a general proclamation saying: Come vnto me all ye that labour, and are laden, and I vvyl refresh you? Is this he that neuer denied his gracious sauour to any ꝑ desired the same? The other temptacion by the miserye of her daughter was very great, but this tryall by the silence of Christ, in whome only she hoped for helpe, was much greater.

And by this temptacion also God trieth his seruants, that he doth not onely send them affliction and misery to molest them, but often times also when they pray for helpe & deliuerance, he seemeth both deafe & dombe, for as though he heard not their prayers he maketh no answer, but suffereth them to continue still in misery: notwithstanding that he hath promised to heare their prayers when they call vnto him out of their troubles. And not thys onely, but as he dealeth here with this womã whom he disdaineth to answer, so he seemeth not onely to refuse their praiers, but also in stæde of helpe which they pray for, he sendeth them greater troubles, agaynst which they pray. We sæ how often the Prophet in the Psalmes complayneth that God is deafe or dombe, & he heareth not his seruantes which pray vnto him. So he encreaseth the calamities of ꝑ Israelites vnder Pharao, from that time that Moises and Aaron had put them to

Psal. 22 10 &. 13 Iob. 30 Exod. 5

some comfort of deliueraunce. So this poore woman no doubt reioyced not a litle, whē she heard that Christ was come into those quarters: but when she commeth vnto him, whom she was glad that she had founde, she findeth no comfort at al in him, but great discouragement & discomfort, if any thing could discourage a strong & lyuely fayth. We se therfore what a strong temptation hir faith endured.

But it is maruel how she could retain suche constancie of fayth, when he that is the onely Author and finisher of our fayth, euen Iesus Christ, disdayneth to speake to hir, in whose worde all our hope and trust consisteth. But here we must vnderstand that Christ by this his silence dyd not reiect hir sute, but rather inflamed hir with greater feruency to continue the same. For although he suppressed his audyble voyce for a tyme, yet in tyme of this silence he spake vnto hir by two most effectuall kindes of speaking: First, by his generall promyses contayned in the Scripture, which sounded so lowd continually in ỹ eares of hir hart, that by them she was assured that Christ called hir vnto him, although by his tẽporall and particuler silence, he seemed to reiect hir from him. Secondly, although he spake no word w̄ his tongue, yet by his spirit he spake continually to hir soule, setling & sealing the

Hebr. 12

truely

truth of Gods promises so stedfastly in her hart, that she knew it was vnpossible for her to mysse of hys grace at the length, although for the tyme she seemed to be refused of hym. And so vndoutedly almighty God dealeth often times euen with his best beloued children, when he differreth ỳ answer of their request for a time, so ỳ he seemeth to hold his peace, notwithstãding that he hath promised to answer thẽ when they pray. In which perplexitie they must remember, that how so euer he seemeth to keepe silence by not graũting their request, yet he speaketh to them continually in his promises contained in hys holy word, by which they must be assured that God wyl be mercyfull vnto them, albeit that he withhold his promised help for a season. So Christ at one time speaketh and holdeth his peace, not to extinguish the faith of this Cananite, but rather to enflame her earnest affection in prayer, which thing we see toke effect in her.

When if so smal light of knowledge as was possible to be in her, according to the state of the tyme, & her own condition wrought such constancie of fayth: if so little seede of doctrine brought forth suche aboundant fruit: what shame is it for vs in so cleare light of the gospel, not to see with ỳ eyes of our faith the vnmoueable & vnchaungeable truth & certainty 1. Pet. 1

of

of Gods promises, and hauing receiued such aboundance of the immortall sæde, to bring forth so small fruit, that we are discouraged to continue our praiers. if we finde not present helpe as sone as we begyn to pray: And that we doubt in our hartes of the truth of Gods promises, because we fele not the execution & fulfilling of them, euen at suche tyme as we would appoynt our selues. Not remembring that he which hath promised to heare vs when we pray, hath commaunded vs to be importunat in prayer. And hath set before vs ỹ example of the powre wydow to be followed, which hauing a matter to be heard before a wicked Judge, that feared neither God nor man, yet
Luke. 18 at the length obtayned iustice at hys handes through her importunity. And shall not God much rather delyuer hys Elect that cry vnto him day and night, whom he hath promised to heare & helpe? If therefore we be not heard at the first, we mu not therfore geue ouer praying, but rather increase in study and zeale of praier, knowing ỹ it is Gods pleasure in such a case to bee ouercome by importunate sute. For if the thing we pray for be with in the cõpasse of those thinges which he hath promised to graunt, he cã no more deny our request, thẽ he can deny him self, if we continue in praier.

But flesh & blod wyl here obiect to weaken

our

our faith: what comfort haue I to pray, when I shalbe heard I cānot tell when: For I haue prayed long, & finde no release of my troubles but rather increase, & whyle he differreth his helpe (I knowe not for what cause so long) in the meane tyme I shall perish. I were better therfore to seke if I can finde any comforte elsewher, for none I find in him. For answer we must consider thus much, that if we loke to obtain any helpe at Gods handes by our prayers, we must geue God this honour, that he knoweth better thē we our selues, both what is mete for vs, & also at what time it is best to bestow it vpon vs. For he which knoweth all things, knoweth when it is most conuenient both for his glory, & for your profit, to graunt vs that which we pray for. And ther is no louing chylde of God (if these two might be seperated) but would preferre the glory of God before his own profit. And ther is no wise mā that will take vpon him to know better whē his profite is to be procured, then God who is the onely wisdome him selfe. But seing these two things are alway linked together, namely the glory of God & our saluation, we nede no more to doubt that God will be lesse careful for our saluatiō, then he is zealous for his own glory. Therfore it is a vaine obiection, & supposeth a mere impossibility, ỹ we should

perish

periſh before he ſend his deliuerãce. For God can no more forget our delyuerance in due time, then he can deface his owne glory.

And touching the meane tyme in which he ſuffereth vs to be afflicted, that all ſhall turne to our euerlaſting cõfort, for thereby he trieth our faith, patience, obedience, and other vertues. And the tryall of our fayth, as S. Peter

1. Pet. 1. faith, being much more precious then golde which is tried in the fire & yet periſheth, ſhall be found to our prayſe, honour & glory, at the appearing of our Lord Jeſus Chriſt. And leſt we ſhould doubt to faint in troubles, we are

1. Cor. 10 taught that God is faythful, & wyll not ſuffer vs to be tempted aboue our ſtrength, but in al perplexities & moſt deſperate cauſes wil open a way howe we ſhall auoide them. For as he ſendeth vs affliction and temptation with the one hand, ſo he wil ſend vs ſtrength and comfort with the other hand. And this was liuely figured in the wreſtlyng of God with Jacob: where the Lord by wreſtling & ſtriuing with

Geneſ. 23 him, ſeemed to fight with him with one hand, and by geuing him ſtrength not only to abide temptations & afflictions, but alſo to preuaile and to ouercome them, he declared that he did ſuſtayne him with the other hand.

Let vs not therefore be diſcomforted if God himſelfe ſeeme to wreſtle wyth vs, & to fight

againſt

againſt vs by ſending vs great troubles and temptacions, for hys purpoſe is in hys moſt noble combate, both to geue vs ſtrength to ouercome, and alſo the prayſe of the victory, as S. Peter teſtifieth in the place euen now alledged. Such a noble champion was this ſimple woman, that by fayth contended euen wyth Chriſt him ſelfe, and in the end obtayned the victory. Declaring therby, that although ſhe wer a curſed Cananite according to the fleſh, yet ſhe was a true Iſraelite by fayth, whych prevailed euen with God himſelfe. Such & ſo wonderful are the workes of God, y when all the glory of our ſaluatiō is properly his owen, yet he vouchſafeth to geue vs ſuch ſtrength of faith, that therby we are receiued into part of that praiſe which is due vnto him. But yet ſo y al the glory redoundeth againe from vs vnto him onely, to whome properly it belongeth.

Wel, hetherto we haue heard how Chriſt refuſed to ſpeake one word wyth hys mouth, & yet inwardly he ſpake by his ſpirite to her myndes. It followeth now in the text, That his Diſciples came vnto him & beſought him ſaying: Send her away, for ſhe crieth after vs. Here his Diſciples do not intreate hym to ſhewe her any fauour, but onely to diſpatch her either one way or other, becauſe ſhe made ſuch a bawling and crying after them, y they

were

were ashamed to beare her. And herein as in many other thinges reuealed in the history of the Gospell, they take vpon them to be wyser thē their Master. For if he had thought it conuenient, he would haue dispatched hir sooner, for he heard hir importunate outcries as wel as they, but bee respected another matter, which they coulde not conceyue. It were best therfore for men to let God alone wᵗ his own affaires, & not to presume to giue him counsel what he hath to do, but rather to loke what he cōmaundeth them to do, & therin to occupy their heads & their hands. But such curiositie raigneth in many mens minds, that they had rather take vpon them to teach God howe he should gouerne the world, then submit themselues quietly to obey his commaūdements.

But the Papists are here to be pytied, that for lacke of better arguments to proue the inuocation of Saintes, are fayne to abuse this place of ỹ Apostles request, to haue this woman dispatched: But alas with what colour or likelyhood of reason? For first this woman desireth none of them al to be hir spokesman, but cryeth vnto the Maister himself: O Lorde thou sonne of Dauid, haue mercie vpon mee. Secondly, they make no intercession for hir, but onely desire that she might be sent away, because she troubled them. But whether she

obtained

obtained hir requeſt or no, al was one to thē, ſo they might be rid of the exclamation & outcry that ſhe made after them, to cauſe all the worlde to wonder at them. Thirdly, Chriſt graũteth nothing at their requeſt, but ratber flatly denieth ỹ he wyll haue any thing to do with hir. Fourthly, if ſhe had prayed to them, and they made intercellion for hir, & obtained their deſire: yet there is great difference betwene praying to them that are dead, & praying to them that be a lyue. And therefore it is marueil what they meane to gather an argument for the inuocation of dead Sayntes out of this place, where neyther the woman praieth to the Apoſtles, nor the Apoſtles pray for hir, nor Chriſt graũteth any thing at their requeſt, & beſide all this, ỹ Apoſtles were not dead, but alyue. They ſhould haue ſmal comfort I trow in this example: yet ſuch for all the world be the reſt of their argumẽts. The virgin Mary prayed for ỹ Bridegrome when ſhe ſayde, They haue no vvine: If this was a requeſt, what was hir anſwer? vvoman what haue I to do with thee? But aboue the reſt they haue one notable example of the ryche man, that being in ỹ torments of hell, prayed vnto Abraham. No doubt a worthy example for vs to follow, ỹ of a dãpned ſpirit in hel we muſt learne to make our prayers to Saintes

Iohn. 2

Luke. 16

in

in heauen. By such authority the doctrine of Deuils may wel be established: but the children of God are taught an other forme of praier by their heauenlye Schoolemaister. But what remedy found the ritch man by praying to Abraham, that we might be encouraged by his example to pray to Saints? He made two requests, & neither of them both was graunted. Alas what comfort should any man take by these examples to pray to dead Saintes? & yet these be the best reasons they haue out of the scripture. Sure it is a pitifull case, that men wyl leaue God, who hath commaunded
Psal. 50. vs to call vpon him, & promised to heare vs, to call vpon dead men, to whom we haue no commaundement, nor example of any godly person to pray, neyther haue they made anye promise: neyther if they had made any promise, were they able to performe it.

But let vs leaue the Papistes wyth their wofull argumentes, & returne to the Apostels in their request made vnto Christ: Dismisse her (say they) for she cryeth after vs. By these words we may easily perceiue how importunately she continued her sute, although he held his peace, and answered her not one word: for stylle she cried & was nothing discouraged, whereby we see that this first repulse did so litle deminish her desire, that it kindled

it more & more. And so doth God often times in suspending & differring the answer & effect of our prayers, provoke vs most earnestly to pray: both that we may know of whome we haue receyued a benefit, and that we may the more esteeme it when we haue it, & so render worthy thanks to him that is the author of it. For such is our malignitie, that if we be preuented with Gods benefites (as often times we are) or els obtaine them immediatly vpō our request, we forget that we receiued them of God, & so become vnthankfull for thē. Also we do not greatly esteeme those things which we haue not long wanted, nor much desired, wherby, as for smal benefits & not great gifts we render slender thankes to God. Therfore God in great wisdom prolongeth some times the performāce of his promised benefits, that men myght acknowledge of whom they obtayn them, worthely esteeme them, thankfully receiue them, and profitably employ them.

But now let vs see what answer our sauiour Christ maketh to the request of hys Disciples: I am not sent (sayth he) but vnto the lost shepe of the house of Israel. An vncomfortable answer doubtles to the poore woman, wherby he pronouceth that he hath no cōmission of God to do any thing for her, in asmuch as his vocation extended only to ỹ Israelits,

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and she was one of the Gentiles and a Cananite. It was a great temptacion vnto her before, that he in whom al health is promised, & which willingly offered himselfe to al other, and by his comfortable voyce dyd call al that are oppressed vnto him, kept silence to her alone: & being so earnestly entreated to extend his fauour toward her, yet answered not one word: but it is ten times greater, that now when he is vrged by his Disciples to speake, he seemeth to put her out of al hope and comfort, because he was not sent but to the lost sheepe of the house of Israell, of which number she was none, & therfore might not looke for any fauour at his hands. And this answer which he maketh, was not a pretenced answer to serue for the tyme, but it was most true in deede. For although he was not sent onely to the Iewes, yet was he sent first vnto the Iewes: and that wall of seperation which deuided the Iewes from the Gentiles, was not broken down before the resurrection of Christ. And therefore in the tenth of this Gospell he forbad his Disciples to go into the way of the Gentiles, or the Cities of the Samaritanes: but go rather (sayth he) vnto the lost sheepe of the house of Israel: Euen so he sayth now truly, I am not sent, but vnto the lost sheepe of the house of Israel.

Ephes. 2

Math. 10

First

First, therefore let vs consider the sence of these wordes, & afterward the wayght of the temptation. Therefore that he sayth, he was not sent, he meaneth not that he was not sent at all, but that as yet it partained not to his vocation to call the Gentyles, but the Iewes onely. For that he was also sent vnto ỹ Gentiles, appeareth plainly by ỹ worde of God in the Prophet Esay, where the Lorde speaketh vnto our sauior Christ in the person of a Mediator: It is a small thing that thou shouldest be my seruaunt, to rayse vp the tribes of Iacob and to restore the desolation of Israel: I wyll also geue thee for a lyght vnto the Gentyles, that thou mayst be my saluation vnto the ends of the world. Whervnto the Prophet Simeon agreeth in his Canticle saying: Mine eyes haue sene thy saluatiõ, which thou hast prepared before the face of all people, to be a lyght to lyghten the Gentiles, and to be the glory of thy people Israel. These wordes of his therefore must be vnderstode of that present tyme in which he spake them. For as then he was not sent vnto the Gentiles, but vnto the lost shepe onely of the house of Israel. Esai. 49. Luke 2.

By the lost shepe of the house of Israel, he meaneth not the elect onely, but all the whole Nation of the Iewes, with whom God made the couenaunt, & vnto whom the redemption

was promised, for vnto thē all it was first offered: which because it was of them refused, it was afterward made common vnto ỹ Gētiles. For our sauiour Christ acknowledgeth a lyttle before his Passion, that he hath other sheepe which wer not of ỹ Jewish fold, whom
Iohn.10. he must bring home, that there maye be one folde, as there is but one Pastor. And in that most earnest and harty prayer which he made immediatly before his death, wherin he commended to God the preseruation of his Disciples, whome he sent to conuert the whole worlde, he prayeth generallie for his whole Churche, collected both of the Jewes and the Gentiles, saying: I pray not only for these, but
Iohn.17. for all them that shall beleue in me through their preaching, that they all may be one, euen as thou father art in me, & I in thee, that they also maye be one in vs, that the worlde maye know that thou hast sent me. So that the Israelits haue now no priuiledge nor preroga-tiue aboue the Gentiles. For in Christ Jesu there is neither Jew nor Gētile, for Christ is
Galat.3. now as common vnto the Gentiles, as before he was proper vnto the Jewes. Then seing we be grafted into ỹ body of Israel, this saying is as comfortable to vs, as it was vncomfortable to this poore woman. For Christ can now make no more excuse by his vocation, for

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we are all ỹ Israel of God, though sometimes we were Gentils, now we are Citizens with the Saints, & of the houshold of God, though sometime we were straungers from the commonwealth of Israel, & forreners from the couenaunts of promise. But this especially is worthy to be considered, ỹ Christ calleth them the lost sheepe vnto whome he was sent: In which saying we haue two thinges to be obserued: first, that we must acknowledge that we are al lost, or els Christ hath nothing to do with vs. We must euery one confesse with ỹ Psalmist, ỹ I haue wandred like a lost sheepe, O seeke thou thy seruaunt. Psal. 119. Math. 9. They therefore that are proude in opinion of their owne good works, & thinke to be saued by their deserts, are not for Christ to medle w̃ al: for he is sent but vnto the lost sheepe of the house of Israel, or as he sayd vnto the Pharisees: The whole haue no neede of the Phisition, but the sicke. 1. Cor. 1. First therfore we must acknowledge that we are altogether cast awaye, & that we haue no more wyt nor power to returne or saue our selues, then hath a sheepe that is wandring in the wildernes among the Wolues, Beares, & Lyons. Secondly, if we confesse & finde our selues to be such, then are we here comforted, ỹ Christ is properly appointed of God to saue the lost sheepe of the house of Israel, like as he

Math.18 fayth in another place: The ſonne of man is come to ſaue that which was loſt. And in S. Lukes Goſpell, concerning the converſion of Zacheus: The ſonne of man is come to ſeeke and to ſaue that which was loſt. Therefore it ought to be no diſcomfort vnto vs to confeſſe that we are vtterly loſt, ſeing therby we are aſſured that we appertaine vnto Chriſt, who came of purpoſe to ſeeke & to ſaue that which was loſt. O the wonderful wiſedome, power and mercie of God, ſhewed vs in Chriſt that euen then when we feele our ſelues loſt, we are found: when we ſee our ſelues deſtroyed, we are ſaued: when we heare our ſelues condempned, we are iuſtified, onely in beleeuing theſe wordes: The ſonne of man is come, to ſaue that which was loſt. Let vs therfore with inuincible courage of fayth take hold of theſe generall promiſes of God, & apply them vnto our ſelues, as this poore woman dyd, and we ſhall finde it to bee true which our Sauiour Chriſt ſayth vnto vs: There is nothing impoſsible vnto him that beleeueth.

Math.17
Mark.9
&.11.

Let vs now conſider the waight of this tẽptation, howe heauy it was for the woman to beare this aunſwer: that where as ſhe did repoſe hir whole confidence in him, he affirmed that he hath nothing to doo with hir, becauſe hee was not ſent, but vnto ỹ loſt ſheepe of the

houſe

house of Israel. Of all other temptations it is the sorest, whē the word of God seemeth to be contrary to our hope. As when God cōmaunded Abraham to kil his sonne Isaac, in whom his hope was that the promise should be fulfilled, as God him selfe had sayd: In Isaac shall thy seede be called, and my couenant wyll I establish with Isaac. After ỹ same maner it is here with this poore Cananite, for euen by the worde of Christ, in whome she trusted for grace, according to the promises of God concerning him, she is excluded frō grace, because she is a Gentyle, and none of the lost shæpe of the house of Israel, to whom onely, and not to the Gentiles at that time he was sent to offer grace. What could be sayd more to discorage hir, then to tell hir that the promised redemption perteyned not vnto hir? Agayne, who could haue bene chosen out of al the world, to put hir so much out of comfort, as Christ him selfe? For if an Angell, or an Archangell had come frō heauen, & told hir that Christ would not accept hir petition, & bestow his grace vpon hir, she might easely haue reiected him, because hir fayth was grounded vpon the word of God, against which if any Angell shoulde speake, we may hold him accursed. But whē the sonne of God him selfe, euen the promised Messias, in his owne person, and by his owne

Gene. 22

Gene. 21

Gene. 17

 word.

word, which is the same trueth in which the Oracles of the Prophets were deliuered. whē he him selfe refuseth hir request, & denieth his grace to hir, how can she retain any hope, but that hir faith is quite ouercome, & all comfort taken away from hir? And yet so mighty and strong was the fortresse of hir faith, that this most bitter assaut preuailed not to ouerthrow it. For as though she had felt no discomfort at al by this his answer, she approcheth nere vnto him, & falling downe before him, she continueth hir humble suite, saying: Lord helpe me.

And here we may see how much true fayth differeth from proude presumption: yea, we may plainly perceiue that true faith is alway ioyned with great humility. The papists cal the assured confidence in Gods mercy, by the odious name of presumption, but rather we may iustly call ỹ proude perswasion that they haue of their own merites and deserts, by the right name of presumption. For who so trusteth most in god, hath lest opiniō of his own worthines: as we may plainly sée in this example of the Cananitish woman, who as she had most certayne perswasion & assurance of helpe in the mercy of God, so had she no presumption at all in hir own worthines. And ỹ she declareth plainly by hir humble submission: Therfore she falleth downe at his feete,

most

moſt lowly beſeeching him to be good vnto hir & to ſuccor hir. Wherby ſhe teſtifieth that ſhe requyreth nothing of duetie, in reſpect of hir own worthines, but onely of fauour & mercy, in reſpect of Gods promiſes. Wo be therfore vnto the papiſts ẏ cal true humility preſũption, & contrariwiſe pride they terme humility.

But here we may well doubt how the faith of this woman ſhould be ſo highly comended, when it ſæmeth to preſume againſt the word of God, where as true faith is alway groũded vpon the word of God. And ſecondly, ſæing al ẏ promiſes of God are Yea & Amen in Chriſt, and be ſtedfaſt & eſtabliſhed in Chriſt onely: when ſhe beareth by Chriſtes owne mouth, that ẏ promiſed redẽption pertayneth not to hir, howe can ſhe continue hir confidence in him? I anſwer, that firſt hir faith was groũded vpon the word of God, which becauſe ſhe knewe moſt certainlye to bee an vndoubted trueth, ſhe wyl not be brought from that by any thing that may ſæme cõtrary vnto it. And what ſoeuer ſhe beareth of Chriſt, although ſhe do acknowledge it to be true, yet ſhe is perſwaded that it is ſo true, that it taketh not away ẏ trueth of Gods former promiſes. And ſæing Gods general promiſes did appertaine to hir ẏ did beleue them, ſhe retaineth hope againſt al hope. And as Abraham beleued that Ephe. 2.

God

God would rayse vp Isaac from death to lyfe to fulfil his promise, & therfore doubted not to obey ỹ commaũdement of God in sacrificing him: so this woman doubted not, but God must nedes find a meane, wherby his promises might be verified to hir, howsoeuer Christ was not sent but to the lost shepe of the house of Israel. And therfore as she doth not reason nor dispute against the worde of God, so she doth styll simply continue hir sute, and sayth: Lord helpe me. Which importeth as much as if she had sayd: Although thou art not sent to offer thy grace vnto the Gentiles, but vnto the Iewes onely, yet in asmuch as God hath promised, that whosoeuer putteth his trust in thee shall not be confounded, and I am one of those that put my trust in thee, thou canst not send me away confounded. and therfore helpe me. For Gods promise must nedes be true.

Esai. 28.

Let vs learne here so firmely to hold the generall principles of our saluation, ỹ we admyt nothing that may seeme contrary vnto them. For of this we may be assured, that how soeuer any thing may seeme cõtrary vnto them, yet frõ god proceadeth nothing either in word or deede, that is contrary vnto them. And as for all the creatures of ỹ world beside, if they should oppose & set them selues against them, they are not able to preuayle. Therfore saint

Paule

Paule sayth with great confidence: I am perswaded that neyther death nor lyfe, neyther Angels nor principalities, nor powers, nor thinges present, nor thinges to come, neyther heigth nor depth, nor any creature can seperat vs frō the loue of God which is in Christ Iesus our Lord. For if God bē on our side, who can be against vs? or if any be agaynst vs, how can they be able to hurt vs? But if God himself sæme to be against vs, whō haue we then to comfort vs? For the iustice of God pronoūceth damnation to all that transgres his law. But for asmuch as God of his infinite mercy hath promised saluatiō to al penitent sinners, he hath found a meane by which both hys iustice is satisfied, & yet no penitent sinner that beleueth his promise shalbe damned. Rom. 8

This onely meane is Christ our Sauiour, who by his obedience hath throughly satisfied for all our disobedience and transgression, as many as beleue to haue remission of our sins by hym. Seyng therfore we haue not onely the general promises of God contained in the old Testament, but also the ful execution, performance & establishment of them in Christ: what shame is it for vs, to be found inferior in faith to his Cananitish woman, which had no more but the first: wherunto nenertheles she cleaued so fast, ỹ by no meanes she would be

be drawen from them. And surelye euen the very generall promises of God are sufficient that our fayth being builded vpon them, should neuer be remoued. For by them God hath so bound himself vnto vs, that by no meanes he can reuoke his promised saluation. And yet for more confirmation, and to take away all scruple of doubt and wauering, as the Apostle saith to the Hebrues, he hath established them with an othe, that by two things immutable (in which it is impossible that God should lye) we might haue consolation & comfort, as many as flée for refuge to take hold of the hope that is propounded and set forth vnto vs.

Therfore the ancker of our fayth hath two most vnchaungeable holdes, namely the promise of God, and the othe of God: In both which it is impossible that God should lye. For as it is impossible that God should lye whē he simply affirmeth: so is it more impossible (if there may be degrées in impossibilities) that God should lye when he sweareth. And as it is impossible ý God should lie or be forsworn: so is it impossible that anye man or woman, which taketh hold of Gods promises by faith, should mysse the performance of them, whatsoeuer séemeth to be lets or impediments vnto them. For ther can be no let or impedimēt so great, as should be able to compell God to

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lying or periury, which be as great impossi-
bilities as can be thought of. For if the gene-
rall or vniuersall promises of God should not
be graũted to any one person that embraceth
them by faith, God should be no more true of
his word e his othe, which is as impossible as
that God should be no more God. For exam-
ple, seyng God hath sayd: whosoeuer calleth Ioel. 2.
vpon the name of the Lord, shall be saued, if
I poore wretch imbracing this promis of god
by fayth, dow call vpon the name of the Lord,
whatsoeuer lets or impedimentes be in the
way, it is impossible but that I shall be saued.
Therfore if all the Angels in heaue̅ should tel
me on their own credite, or as it wer by Gods
commaundement, that I should be damned, I
must hold them all accursed, rather then to
graunt that God should be a lyer or periured
person. And for asmuch as Christ hath sayd:
whosoeuer beleueth and is baptised shall be
saued, if I beyng baptised into the name of
Christ, repose my whole trust e confidence in
him: whatsoeuer can be obiected against me,
I must of necessity be saued. For neither the
iustice of the law, nor the gyltynes of my sin,
nor the accusation of the Deuyl, nor wytnes
of myne own conscience, shall be able to con-
demne me, so long as I depend vpon the pro-
mise of God. For there is now no condemna- Rom. 8.
tion

tion to them that are in Christ Iesu. For what soeuer can be obiected out of ỹ word of God, how soeuer contrary at the first sight it may seeme to be, yet it is not in deede directlye contrary to these & such lyke generall promises. As these sayinges: They that are in Christ, walke not after the flesh, but after the spirite: If Christ be in you, the body is dead vnto syn: They that are Christes, haue crucified the flesh with the lusts and concupiscence therof. It is manifest that these and such lyke places are not to be vnderstood of perfect innocency frée from all syn, but onely of such innocencye as is but inchoacted and begun in this lyfe, and made perfect in the lyke to come. Therfore if thou feelest in thy selfe with thy faith in God, an hatred of syn, and a desire of righteousnes, which refraineth thee from much wickednes, & stirreth thee vp to some workes of vertue, although there remaine in thee the relickes of syn, yea a lust vnto syn, contrary to the spirit of God, which also breaketh out some tymes into actual syn: yet by the spirit of Christ that dwelleth in thee, thy body is dead vnto synne, thou hast crucified the flesh with the lusts and concupiscences therof, thou walkest in the spirit, & not in the flesh, and therfore according to Gods promis thou shalt be saued through thy fayth: For thy syns and infirmities shall not be im-

Rom.8

Gala.5

Rom.4

be imputed vnto thee, but the righteousnes of Christ shall be imputed to thee by fayth.

Let vs therfore admit nothing ỹ may seeme contrary to our assured confidence, which is grounded vpon the woord of God: for in the woord of God ther is nothing contrary to it, & whatsoeuer els doth wythstand it, is of no force to ouercome it. For heauen & earth shall passe, but the woord of God shal not passe. But let vs follow the fayth of this woman, which though she had neuer so manye repulses, yet would she neuer be driuen away, vntyll she had obtayned her request: styll crying, Lord helpe me, as though she would say: thou maiest wel differ thy helpe: but thou canst not deny it me. Yet see what answer Christ maketh vnto her: It is not good (saith he) to take the Chyldrens bread, and cast it to the whelpes. What an hard & vncurteous answer is this? Not onely to deny her humble request, but also to accompt her no better thē a Dog, & to tel her that it is no more reason ỹ she should obtaine her sute, then that bread should be taken from childrens mouthes, & geuen to a Dog.

Mat. 24

What a great temptation was this? that he which onely hath the bread of lyfe to bestowe vpon all that he wil, doth compt her no more worthy to haue part of it, then a Dog to eat ỹ which is prouided for the sonnes of God. For

seeing

seeing that God made a couenant wyth Abraham & his seede, they onely wer the sonnes of God, and therfore those special graces & gifts of God that were appointed for them, wer so proper vnto them, as who soeuer should make them common to the Gentils, should abolish the couenaunt of God. Christ therefore with all his benefites, was the bread appoynted to feede the holy chyldren of God, which at that time were the Jewes onely. Al other nations of the world wer but prophane Dogs, & therfore not worthy to be fed with that holy bread which was ordayned for Gods own children. Therfore this Heathē woman presuming to leape vpon the table of Gods children like an vnmanerlye Cur, deserued euen lyke a Cur Dog to be beaten downe, and whipped out of the house, rather then that the childrēs bread should be taken from them, and cast vnto her: For so much is implyed in ẏ words of Christ. For as it were not meete for him to take the Childrens bread, and cast it to Dogs, so shee like an importunate Dog, ready to pul it out of their moutes, deserued great punishment. Alas poore woman, how could she auoyd this temptation? And yet by force of fayth shee found meanes how to wstand this most eger assault, and in the end to obtaine the victory.

But here to beate downe the pride of the flesh,

flesh, we are taught what we are al by nature and without Christ, euen no better then Cur Dogs. For this which Christ sayth of Dogs, is ment of al the Gentiles & Heathen people, as we are all Emperours, Kings, noblemen, gentlemen, wisemen, valiant men, ritchmē, powre men, all Dogs without Christ. For although Man by his first creation was ỳ most excellent of all creatures in the worlde, and in deede the sonne of God: yet by his fal & transgression, he is become the baseste & the vilest, and no better then a Dog, except he be raysed vp and restored by the benefit of our only sauiour Jesus Christ. By this we see what merite or worthynes we haue to pleade before God, and likewyse what cause we haue to be proude among men. Which thing if all men woulde consider, that by kind without Christ they are no better then Dodgs, they woulde learn to make lesse of their painted sheathes, and more esteeme the benefit of Christ, by which they excel, if they finde them selues to be better by grace, then they are by nature.

But to returne to this poore woman: Although she be called & accompted of Christ no better then a Dog, & that she wyllingly confesseth: yet she wyll not therefore geue ouer hir sute, because her fayth could not be ouerthrowne by thys assault. For of faith proce-

deth

deth inuocation and earnest calling for Gods helpe & saluation. For although the aunswer of Christ seemeth to take away all hope from the Gentiles, yet because she knewe that he was promised also to the Gentiles, she is certainly perswaded that this promis must take effect, & that doth Christ himselfe partly signify by these wordes which are rehearsed by S. Marke: Let the Children be first satisficed. Wherby he sheweth that the first place was for the Iewes, which then were the children of God. But thys helpeth not her, because the time was not yet come in which the Gentils also should be made the children of God. And therfore she flieth to an other refuge, & thus she answereth: Yea Lord, but yet the whelps eate of the crums that fall frō their Lords table.

Rom. 10

Mark. 7

First by thys aunswer it appeareth howe much the certaintie of fayth doth differ from vayne & folish importunitie of ignorant persons, which wyll be answered by no reason, & yet haue no reason to continue their sute. For this woman doth not here directly contrarye the wordes of Christ, but sheweth howe the wordes of Christ may be true, & yet she obtain her request also. Therefore where as he had first sayde she was a Dog, she willingly confesseth it, that she was no better then a Dog, it is true Lord saith she, I am no better. Se-

condly

condly, wher as he had said: It is not good to take the Childrens bread, and cast it to Dogs, she confesseth that also, saying: Yea Lord it is true, neither will I presume further then the place of a Dog, & that is vnder the table. For although it is not conuenient ỹ Dogs should be equal with their Maisters at the table, yet they are allowed to waight vnder the table, & to lick vp some few crooms that fal from their Maisters. I know Gods Children are so liberally & plentifully feasted at Gods table, that some litle crooms may fall from them, & they haue inough to satisfie them. No man in the world could deuise a more proper answer, to auoyde the obiection of Christ. For although the grace of God was peculiar vnto the nation of the Iewes, yet it was neuer so scantly & pinchingly poured vpon them, but that some drops might ouerflow vnto the Gentils. And although the bread was prepared accordyng to Gods dispensation onely for the Children, yet it could not so sparingly be parted among them, but some crooms might fall from their table, vnto the Dogs that lay vnder & waighted for them. For Naaman the Syrian, the woman of Samaria, the Centurion, and some such other, were refreshed with some crooms that fell from the table of the children of God the Israelites, euen at such tyme when God

was knowen onely in Iewry, & Christ was proper vnto the Iewes. She graunteth therfore that Christ maye fulfill the office whereunto he was called of God, namely to satisfie the Iewes with the bread ordained for them, and yet let some crommes or chyppinges of the same fall downe to refresh her a poore whelpe that lay vnder the table.

Here also we may note the true humility ỹ followeth this certayne perswasion of Gods mercy. This woman confesseth her selfe to be no better then a Dog, and yet she trusteth in the mercy of God. By this place also we may perceiue what horrible punishmẽt the Iewes deserued at Gods hand, whych eyther negligently or disdaynfully loathed those dainties of Gods table offered vnto them, which other poore wretches so grædely desired, and could be content euen with the crommes that fel from their table. And we our selues also haue two matters here to consider: first the vnspeakeable gwdnes of God, which of our Dogs hath made vs his own childrẽ by adoption: and of such as had no place in ỹ house of God, but of greatest fauour to lye vnder the table of hys childrẽ, hauing conuerted vs from Dogs into his children, hath advanced vs to sit at his own bye table with his Children, euen with Abraham, Isaac, and Iacob, as he sayth in the

Gospel:

Gospell: Many shall come from all partes of the world, and sit downe with Abraham, Isaac and Iacob in the kingdome of heauen, vvhen the children of the kingdome shalbe cast out into vtter darknes, vvher shalbe vveeping and gnashing of teeth. The second thing that we haue here to consider is, that we being turned frō Dogs, into Gods children, do not retayne styl the nature of Dogs, that is, to returne againe to their filthy vomite, which they haue once cast out: ỹ being extolled to such dignity that we are made partakers of Gods heauenly table, we do not behaue our selues vnreuerently, vnthankfully, vnholily, but as it becōmeth the children of God, the table of God, the presence of God, with al reuerence, obedience & thankfulnes, to expresse the nature of Gods children, vnto which honour we are called. Math. 8. 2. Pet. 2.

Ye know the punishment of him which presumed to syt down at the martage feast without his wedding garment, he was pulled out by the eares, and thrust into vtter darkneſſe, wher shalbe wæping & gnashing of teeth. And the same penalty remaineth to all hipocrites, which entruding themselues into the Church of God, neuer care for repentance, newnes of life, holines & righteousnes, whervnto we are called of God, & not to vncleanes & filthynes. Remember that which was read in the syrst Math. 22. 1. Thes. 4.

Lesson this day at Morning prayer, cõcerning
Gene. 25. Esau, who because he was a prophane felow,
that made no more accoũpt of his birthright
Gene. 27. (in which was encluded all the hope of the
Hebr. 12. Church) but that he sold it for one messe of po-
tage, as the Apostle sayth to the Hebrues, he
was afterward deprived of the blessyng, and
coulde not bee restored vnto it, although hee
sought it with teares. Remember also the
Iewes, who being coumpted the children of
God, for the couenaunt that God made with
their fathers, because they dyd obstinatly re-
fuse the grace when it was offered, & woulde
not beleeue ẏ promise when it was exhibited,
they are broken of from the stocke of Israel. &
we that were straungers, & braunches of the
wylde Olyue by kinde, are grafted into the
tree by fayth: But so, that if we fal from fayth
Rom. 11. (as S. Paule sayth) God shall no more spare
vs, then he did spare them, yea we shalbe bro-
ken of, & they grafted in againe. For God is
able to graffe thẽ in againe. Let vs therfore
continue in fayth, & shew forth the fruites of
faith, for by ẏ fruites the tree shalbe knowen.

Hetherto we haue heard howe the fayth of
this Woman hath bene tryed to the vtter-
most, which hauing three repulses euen of
Christ himself, yet ceaseth not to put hir trust
in him: Now let vs see what successe she had

in

in the ende. Although she had neuer so many repulses and discouragementes, yet because she continued styll constant and vnmoueable in fayth, she departed not awaye confounded. She obtained hir request, she enioyed the promise, that whosoeuer putteth their trust in him, should not be confounded. Let vs therefore with inuincible courage of faith hold fast vpon Gods promises, & it is impossyble that we shall mysse of eternall saluation.

But some wyl peraduenture obiect, she sued here but for a temporall benefite, namely the recouery of her daughter, what pertayneth this to eternall saluation? I aunswer: This temporall benefite was to hir a confirmation and assurance of euerlasting saluation, which she had conceyued by faith. Which thing the answer of Christ plainly declareth, who doth not onely graunt vnto this hir fayth the deliueraunce of hir daughter from the diuell, but generally whatsoeuer she would: O vvoman (sayth he) great is thy fayth, be it vnto thee euen as thou wylt. First he commendeth the greatnes of hir faith, by which he is ouercom that he cã no longer withhold his grace from hir. Secondly, he sayth, Be it vnto thee whatsoeuer thou wylt. Who doubteth but that she would as well haue remission of hir synnes, and assurance of eternall lyfe, as the health of

hir

hir daughter, & rather to? Therfore he sayth: Be it vnto thee euen as thou wilt. As though he would say, with this fayth thou mayst obtaine whatsoeuer thou wylt. Let vs therfore bring such a fayth to God, and we shall obtayne whatsoeuer we wyll.

Mark.9.

If that were true (woulde some man saye) that I might haue whatsoeuer I woulde, I would wish to haue this Church full of gold, or some such lyke matter. But ye must remēber ẏ Christ here speaketh of fayth, which is groūded only vpō Gods promises, & therfore whatsoeuer ye wyll aske by fayth that God hath promised, you shall obtayne. Moreouer, they that be endued with true faith wyl wish nothing that is contrary to Gods glory, and therefore there is no such vayne wyshing nor woulding with them. And therfore whatsoeuer God hath promised vnto them, they make their ful accoumpt to obteine it: that which he hath not promised, they requyre but vnder condition, if it maye stand with his wyll, and the setting forth of his glory.

Wherefore as we are taught by this example, let vs in all temptations and afflictions flæ vnto the generall promises of God, with inuincible courage of fayth. For thereof we shall be sure to preuayle in the ende, howsoeuer it please God to trye our fayth in the

the meane time. For fayth doth not onely ouercome the whole worlde, as S. John saith, 1. John. 5
which is in deede a noble victorye, but fayth prevaileth euen with God him selfe: when he proueth and trieth vs by most great temptacions. Let vs therefore follow the faith and confidence of Iacob, when he wrestled wyth God: For by fayth we wrestle wyth God when he proueth our fayth by temptacyon. Therefore as Iacob answered, when the Angell, which representeth God that wrestled with him, required him to let him depart, because it wared day: I wil not let thee go (quoth he) before thou blesse me: So let vs boldlye Gene. 22.
answer God when he wrestleth with vs, assailing our fayth by sundry temptacions, we wyll not let thee go before thou blesse vs. For thys example hath God left in wryting for our comfort, & by this example he hath com- Hose. 12.
maunded vs by the Prophet Hosea to trust in God. For Iacob by fayth had power wyth God, and had power ouer the Angel, and prevayled, whereby he was called Israel, that is, one that prevaileth with God. And we, if we be true Israelites, by fayth must prevayle with God. Therefore let vs not faynt in any temptacions, but rather (as S. James sayth) Iame. 1.
let vs reioice when we fal into sundry temptacions, knowing that the tryall of our faith wor-

worketh patience, which if she haue her perfect worke, we shall be perfect and sound, not faynting in any thyng.

Wherfore as temptacions encrease, let vs encrease our confidence & prayers. Let vs say with the Prophet Dauid: Euen as the eyes of
Psal. 123. seruantes looke vnto the hand of their Maisters, and as the eyes of a Mayden vnto the hand of her Maisters, so our eyes waight vpon the Lord our God vntyll he haue mercy vpon vs. Finally let vs follow this woman of Canaan, whose fayth could not be ouercome by thre repulses, euen of Christ himselfe, but in the ende obtayned euen that she would. For God by tẽptacion seketh not our ouerthrow, but our greater victory, that the tryall of our fayth which is much more precious then gold (which though it be purged with fyre, yet perisheth not) might be at the last to our praise,
2. Pete. 1. honor, & glory, at the appearing of our Lord Jesus Christ: To whom with the father and the holy Ghost be all honour, glory, power, and dominion both now and euer.

AMEN.

(.˙.)

¶ A Godly Sermon preached in Latin at great S. Maries in Cambridge, in Marche 1580. by Robert Some: and translated by himselfe into English.

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MARKE 1.15.
Repent and beleeue the Gospel.

¶ Imprinted by Henrie Middleton, for *George Bishop*.
1580.